



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

already. For the young student it is far too abstruse, and for the general reader it lacks the unity and concentration which alone can command his attention. This failure to appeal to a definable audience is the more to be regretted because Mr. Ker shows us at times that he is capable of straightforward and vivid characterization. For example his treatment of the Monk of St. Gall and the nun Hrotsuit gives us really valuable little sketches of important works. The same might have been said of his sketch of Liutprand of Cremona were it not that in the five pages (180-185) devoted to this author we have no less than sixteen literary allusions, every one of which would tax the learning of an adept in comparative literature. Mr. Ker's bane is fine writing; he has a certain sense of humor that now and then is useful, but it leads him into long ways around where directness and compactness are prime necessities. He is not willing merely to tell us about literature; he must still be making literature himself. It is true that reading about literature is generally dreary work enough, but this is all the more reason why the literary historian should suppress himself to the last degree and furnish us mainly with illustrations from his authors of the ideas he is seeking to make clear.

E. E.

*A History of Mediæval Political Theory in the West.* By R. W. CARLYLE and A. J. CARLYLE. Volume I. *The Second Century to the Ninth.* By A. J. CARLYLE, M.A. (New York: G. P. Putnam's Sons; Edinburgh and London: William Blackwood and Sons. 1903. Pp. xvii, 314.)

THE object of the joint authors of the present work is to carry in several volumes the history of political theory down to the early seventeenth century—"that is the time when, as it is thought, the specific characteristics of modern political theory began to take shape". It is to be strictly a "history of theory, not of institutions", though the authors "have frequently been compelled to examine the institutions in order to draw out more clearly the character of the theories which were actually current among those who reflected on the nature of political life".

The author of the present volume has brought to his work a thorough knowledge of the early church writers—certainly a necessary qualification for the period of which he treats—and has succeeded in expressing himself in such admirable and lucid English, free from all philosophical abstractions and obscurities, that at no time does his exposition fail to instruct and to interest the reader. This clearness is largely due to the admirable arrangement of the subject-matter and to the method of treatment, for the author deals not with theorists, but with theories. To some, no doubt, such a method will be unacceptable because it involves a certain amount of repetition and does not permit the reader, without some labor on his own account, to find the complete political system of any one of the writers referred to. The method

pursued, however, is infinitely preferable to that used in other works, where the treatment by authors in chronological order only serves to bring together a mass of encyclopedic and incoherent detail.

Part I or the introduction of the work devotes two chapters to the political theory of Cicero and Seneca. These are of such excellent merit that it is to be regretted that the authors did not see their way clear to giving several more introductory chapters to the precursors of Cicero in both Rome and Greece. The average reader will find difficulty in getting his bearings without first taking up some other work on political theory which deals with earlier writers.

Part II is devoted to the political theory of the Roman lawyers. It is in this part that the truly admirable quality of the method of treatment begins to show itself. The opening chapter deals with the theory of the law of nature. This is followed by one on slavery and property, and others on the theory of the civil law, the sources of political authority, and the political theory of Justinian's *Institutes*.

In part III, which has for its subject the political theory of the New Testament and the Fathers, the chapters are given the headings which those in the remainder of the work are evidently to retain. After a preliminary chapter on the New Testament, chapters follow on natural law, natural equality and slavery, natural equality and government, property, sacred authority of the ruler, authority and justice, and the relation of church and state. Part IV, treating of the political theory of the ninth century, is dealt with under almost the same chapter-headings as those in part III. Each chapter and each part is followed by a very useful summary, and at the foot of each page are given very lengthy extracts from the sources, which, if collected in one volume, would form a convenient source-book on the political theory of the period.

No claim could be made that the author has discovered any new theories or new theorists, but he has certainly put many matters in a new light. He is happy in possessing a certain aptness of expression in such phrases as these: "natural law and natural equality do not perhaps mean much more to them [the Roman lawyers] than evolution or progress mean to the modern politician" (p. 35); "The ninth century writers are Teutonic politicians, but they are obviously also disciples of the Western Fathers" (p. 197). Mr. Carlyle is equally skilful in making important distinctions and in summarizing the characteristics of great epochs. For example, he shows that though *jus gentium* and *jus naturale* were not distinguished by Gaius, Ulpian conceived of some difference between the two (pp. 36 ff.); that the reason for the preaching by the Apostles and early Church Fathers of such a strong theory of subjection to the civil powers lay in the dangerous tendency to anarchism among the Gentile converts (pp. 94, 97).

There are but few portions of the work which call for adverse criticism. On p. 63, the author states: "The mediæval theory of the social contract, . . . so far as we know, was first put forward definitely in the

end of the eleventh century." This is so general as to carry a wrong impression, and its truth is entirely dependent upon which one of the several meanings of the social contract the author has in mind. He is somewhat too mild in speaking (p. 124) of the early Christian defense of slavery. A knowledge of *How's Slaveholding not Sinful, Slavery the Punishment of Man's Sin*, published in our ante-bellum days, would have shown him how lasting and vicious that early defense was. In speaking of St. Gregory's theory of non-resistance to the temporal power he implies (p. 169) that St. Augustine was silent on the subject, thus overlooking entirely the latter's sermon in which he says: "non semper malum est non obedire præcepto cum enim dominus jubet ea, quæ sunt contraria deo, tunc ei obediendum non est". He fails to recognize (p. 211) that the source of Alcuin's description of primitive conditions of society obviously lies in the Prometheus myth. He might have called attention to the fact (p. 214) that Ine used the expression "king by the grace of God" almost a century before Charlemagne used it.

Few if any of the above criticisms could have been made had Mr. Carlyle seen fit to study carefully the best secondary works on the history of political theory instead of confining himself almost exclusively to a study of the sources. Throughout his work he seldom shows any familiarity with the researches of modern scholars in the field of political theory, and with but few exceptions he never refers to any secondary authorities. This is a glaring and inexcusable fault in an otherwise highly meritorious work.

JAMES SULLIVAN.

*The King's Household in England before the Norman Conquest.*

By LAURENCE MARCELLUS LARSON. [Bulletin of the University of Wisconsin, No. 100. History Series, Vol. I, No. 2, pp. 55-211.] (Madison, Wisconsin: 1904.)

THIS monograph, which was submitted for the degree of doctor of philosophy at the University of Wisconsin, exhibits much more originality and power of research than the average doctoral thesis. It also displays a linguistic equipment and a lucid style such as are rarely found in dissertations presented by candidates for the degree of doctor of philosophy. To grapple successfully with a subject like the king's household in the Anglo-Saxon period requires much courage and learning; stray bits of evidence laboriously gathered from a great variety of sources, English and continental, must be skilfully pieced together and critically interpreted. This Dr. Larson has done with signal success. He has carefully exploited charters, laws, chronicles, sagas, lives of saints, and poetic monuments in quest of evidence bearing on his subject; and the result is a substantial contribution to our knowledge of Anglo-Saxon institutions.

He first gives us an account of the eorls, gesiths, and thegns, especially of their relations to the king. He believes that the eorl was